



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## ART. IX. — CRITICAL NOTICES.

1. — *Address Delivered before the Demosthenian and Phi Kappa Societies of Franklin College, Athens, Ga., on Thursday, August 5th, 1840.* By the Right Reverend JOHN ENGLAND, D. D., Bishop of Charleston, an Honorary Member of the Demosthenian Society. Published by Request of the Society. Athens. 8vo. pp. 33.

THIS address was delivered before a college society, called the Demosthenian, at Athens, in Georgia. The principal topic which the author discusses is the importance of relaxation, and the kind of relaxation best suited to the mind of man in the midst of the business and cares of life. After some just remarks upon the changes that take place in the amusements of a nation, as it grows more civilized and humane, he proceeds to consider the claims of classical literature ; and upon this branch of his subject Bishop England speaks with the enthusiasm of a scholar. His remarks are every way judicious, and are accompanied by beautiful illustrations drawn from his own observation while travelling among scenes consecrated to the memory of the past. He finely says ;

“There is in the palace of the Vatican, at Rome, a long corridor well known to the visitors of that magnificent depository of arts and of literature. As you enter, upon your right hand the wall is lined from the floor to the ceiling with fragments of marble, containing the rude and the improved inscriptions of Italy, in the days of heathenism. An immense vista opens before you, and to its extremity this monumental partition continues; the images of gods, the fragments of idols, the busts of heroes, the figures of philosophers, the figures of emperors, sarcophagi and pedestals range along its base; and the learned, the curious, the powerful, and the beautiful, the unbeliever and the pious, the gay and the grave, the libertine and the pilgrim, the British peer, the Spanish grandee, the American citizen, the Oriental sage, and the Italian peasant, in all the varied costumes of rank, of nation, of taste, and of caprice, move along the hall, reading the history of other days and admiring the works of artists who for multiplied centuries have been insensible to censure or to praise. There you may detect their living forms gliding between stern warriors frowning in marble, amidst petrified consuls and gladiators, blended with matrons, nymphs, and satyrs. One of the fathers of the church has appropriately remarked, that any one possessing eyes may look upon the characters of an illuminated volume, and admire the richness of the tints, the beauty of the letters, the decorations of the vellum ; but, had he been taught to read, how much more information would he gather from the document itself? — How much more valuable would

it be in his estimation? So, to the scholar, how rich is the mine of knowledge which that corridor contains? and are not his authors and his recollections like that corridor to him who has become familiar with their contents?"— pp. 19, 20.

The Bishop's style, though flowing, is not so condensed as good taste would require ; the habit of much public speaking is apt to lead to a looseness of construction, while it makes the language more copious. The printer has not done his part in presenting this discourse properly to the world. It is disfigured by many errors in mere spelling, which of course, are not the author's.

- 
2. — *Address delivered before the Philomathean Society, of Mount Saint Mary's College, near Emmettsburg, Maryland, at the Annual Commencement, June 24th, 1840.*  
By EUGENE H. LYNCH, Esq. Baltimore : 8vo. pp. 27.

THIS discourse is very well written, and in general very well reasoned. The orator's purpose is to show, that two great leading philosophical views have, in all ages, divided the world. This he illustrates by references to the history of philosophy. The two views or systems are the mystical or spiritual philosophy and the philosophy of the senses, under which all systems, when analyzed, may be ranged. There is more plausibility than truth in this division ; most systems recognise both facts of man's nature, and acknowledge the instinctive feeling of man, that he is a being made up of body and soul ; and it is impossible, as a matter of fact, to draw any such line as Mr. Lynch attempts to draw, and as many others have attempted to draw before him. This mere theory, for it is nothing more, leads the orator to commit the injustice of making the following erroneous assertions. "The principles of the old materialists were again announced under a system generally known as that of sensualism. *Of that system Lord Bacon may be considered the father.*" In England, he says, "A system, whose ultimate and legitimate deductions were at war with all faith, flourished by the side of Christianity ; and the honest defenders of religion were at the same time the ardent supporters of principles whose necessary conclusions struck at its very existence." After this monstrous absurdity, we shall be prepared for the assertion, often made elsewhere, but never sustained